Haftarah - Parshat Shemini (2 Samuel 6-1 to 7-17)
based on the translations of
Robert Alter, Aryeh Kaplan, Stone Edition Tanach, JPS, Jerusalem Bible, New English Bible, New King James Bible
modeled after the recording in *Navigating the Bible II*:
https://bible.ort.org/books/haftarotd4.asp?action=displaypage&book=3&chapter=6&verse=1&portion=29

6:1 [Then he gathered]—[once again], [David assembled]—every hand-picked man in Israel,: thirty thousand.

2 [Then he rose up] │[and went forth]—[David himself], [and all the people] that [were with him] from Baale in Judah,

in order [to bring up from there]—[to recover]—the ark of *Elohim* (God), [which is called] [by the name]:

the name YHWH—*Ts'vaot* (the Lord of Hosts), who sits on the cherubim—[enthroned upon them].

3 [And they mounted] the ark of *Elohim* on [a new cart] [and carried it away] from the house of Abinadav, which [was in Gibeah].

Now Uzzah [and Achio], the sons of Abinadav, were guiding the new cart.

4 [And they conveyed it] [from the house] of Abinadav that was in Gibeah, [with Uzzah alongside]* the ark of *Elohim*.   *JPS

[And his brother] [walked ahead], in front of the ark.

5 [In the meantime, David] │ and the whole [house of Israel] were playing before YHWH [with all their might] in song*, *reading 'bekhol 'oz u veshirim'

on lyres and on harps, and on tambourines, on castanets, and on cymbals.   instead of 'bekhol 'atsey beroshim' as in 1 Chron 13:8. *Cf.* Robert Alter

6 They came [to the threshing floor] of Nakhon,

when Uzzah reached out to the ark of *Elohim* and took [hold *of* it], [since it had been unseated] by the oxen.

7 [This kindled the anger] of YHWH [against Uzzah]. [He was stricken] [down, on the spot] by *Elohim* for his hastiness,

and [he died there] beside the ark of *Elohim*.

8 And angry was David [over this occurrence], when [he saw the outbreak] [by YHWH]: [how God broke out] (*peretz*) [against Uzzah].

[And they called] the place [where this happened] 'Peretz-uzzah' up until this very day.

9 And fearful [David was now]—[afraid of YHWH] on that day.

[And he said this]: "[How could it be now] that the ark can ever come to me—the ark of YHWH?"

6:10 Not willing [was David] [to move it] [to himself]—the ark of YHWH,—to [the city of David].

[It was diverted] by David to the house of Oved-Edom the Gittite.

11 [The ark remained]—the ark of YHWH—in the house of Oved-Edom the Gittite for all [of three months],

[and he was blessed] [by YHWH]—Oved-Edom—[as was all his household].

12 [And it was told] to the king—[it was reported to King David] [in the following words]:

"Blessed [by YHWH] is the house of Oved-Edom [and all that is his], [on account of] the ark of *Elohim.*"

Accordingly [David went] [and he brought up] the ark of *Elohim* [from the house] of Oved-Edom to the city of David, with rejoicing.

13 [And it happened] [after they] [had moved forward]—the bearers of the ark of YHWH—[when they had] [taken six steps],

he sacrificed an ox and a fatling.

14 [And David was seen] whirling with all his might before YHWH, [and David] was girded with an ephod made of linen.

15 So David [and the whole house] of Israel [were bringing up] the ark of YHWH with shouting and the sound of the *shofar* (ram's horn).

16 [And it happened] as the ark of YHWH came into the city of David, that Michal, daughter of Saul [was looking out] through [the window],

[and she saw] [that King] David was leaping and whirling before YHWH, and she despised him in her heart.

17 [And they brought] the ark of YHWH [and they] [set it up] [in its place] inside the tent that been pitched for it by David.

[He offered up]—David [made burnt offerings] before YHWH, [and *shalom* (peace) offerings].

18 When David had finished offering up the burnt offerings [and the *shalom* offerings],

he blessed the people in the name of YHWH *Ts'vaot* (the Lord of Hosts).

19 He shared out to all the people and [to the whole multitude of Israel]—every man [and every woman]—[to every person]

a cake of bread—one loaf, [a portion of dates]—[one date cake], [and sweet cake] [made from raisins].

[Sephardim: end melody] Then they left—all the people,—each one to his house.

(Sephardim conclude here)

6:20 [Then turned back David] to bless his household. [And then came out] Michal, [daughter of Saul], to meet with David,

[and she said this]: "How honored today is the king [of Israel], who has [exposed himself] today in the eyes of the maids of his servants,

as a boor might expose himself—one of the empty men."

21 He answered—[David said these words] to Michal: "Before YHWH, who has [chosen me] [above your father] [and above all his house]

in order [to appoint me] [as a prince] *(nagid)* over the people of YHWH—[over Israel], [I will make merry] before YHWH.

22 [I will be hold myself lightly] [even more] than this; I will be debased [in my own eyes].

[But with the slavegirls] about [whom you spoke]: [with them] [I will get honor]!

23 [And as for Michal], [daughter of Saul]: there was not born to her a child, [up to] the day she died.

7:1 [And it happened] when the king was dwelling in his house, [that YHWH] gave him rest all around [from his enemies].

2 Then said the king to Nathan the prophet, "Notice, pray, that I do dwell in a house [made of cedar],

while the ark of *Elohim* abides in the curtains of a tent."

3 [And replied] Nathan [to the king], "[Whatever there is] that is in your heart, go [and do it], because YHWH [is with you]."

4 [And it happened] on that night, [that there came] [the word of YHWH] to Nathan, saying,

5 [Go now], and say [to My servant]—to David, Thus says YHWH: [Shall you indeed] build for Me a house [to dwell in]?

6 [Because in truth], I [have not dwelt] [in a house] [ever since the day] [that I brought out] the children of Israel from Egypt,

[up till] this very day, but I [have been moving about] [in a tent] [and in a tabernacle].

7 [In all places] [at which I have journeyed] with all [the children of Israel],

[was there a word] [that I did speak] [with even one] of the tribes of Israel whom [I did command]

[that they should be shepherds] over My people—over Israel, by saying,

'[What 'is the reason] that you have not built for Me a house of cedar?'

7:8 [Therefore you must do this]: [this you must say] to My servant—[to David], This is the word of YHWH *Ts'vaot* (the Lord of Hosts):

'[It is I] [who did take you] [from the pasture], from following the flocks, to be a prince [over My people]—[over Israel].

9 And I [have been with you] wherever you have walked. I have cut down your enemies [from before you].

[And I will] [make you] a great name, like the name of the great ones who are in the earth.

10 And I [will appoint a place] [for My people]—for Israel—[and I will plant them], [and they shall dwell] [in their own place].

They will not be disturbed any longer. No more [will the sons of wickedness] [oppress them], [as it was] [in former times],

11 [and from the day] on which [I appointed] judges [over My people] Israel. I will give respite to you [from all your enemies].

[Indeed it was] [told to you] by YHWH [that a house will be] made for you by YHWH.

12 [For you must know]: │when fulfilled [are your days] and you sleep with your fathers,

[I will raise up] your seed [after you], who will issue [from your own body], [and I will establish] his kingdom.

13 He will build a house [for My name], [and I will establish] the throne of his kingdom forever.

14 [I will be] to him as a father, [and he will be] to me [as a son], so if he [should do wrong], [I will chasten him] with the rod used by men,

[and with the stripes] of the sons of men (Adam).

15 [But my *chesed*] (favor, mercy, loyalty) shall not [depart from him], [just as] [I took it] away from Saul, whom I put away [before you].

16 [And there shall endure] [both your house] [and your kingdom] forever [before you].

[Indeed, your throne] [shall be established] [for all time].

17 In accordance with all of these words, [and in accordance] with [all of this vision]:

[in just this way], [end melody] did speak Nathan—[he told it all to David].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some "poetic licence", and some willingness on the part of the listener to be "carried" by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these "transtropilations" are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a "window" into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. "cut a covenant") to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 "beam above the door" rather than "lintel") to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between "literalness" and "listenable-ness". A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha   tipcha   munach   tevir   mapakh *or* yetiv   kadma *or* pashta   geresh   gershayim   telisha katana   telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana "lean toward" the words they "conjoin" to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola "lean away" from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* "rivi'i" melody in whatever way seems most natural.

As a variant of the "grey bracket" device, I indicate the following pairs of tropes by "wrapping them around" the phrase which will have the combined melody:

mercha/tipcha   kadma/geresh (*or*: azla, etc.)   mercha siluk

⌞Renew our days⌟   ⌜She weeps bitterly⌝   ⌞a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

      I put words in gray which I consider essential but which don't strictly match the Hebrew. I also "pad" some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the leyner's cantillation system. In particular, the tropes *telisha g'dola* (﹖), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the muscial phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

      "*Metigah-zakef*"is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in "Navigating the Bible II") this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in "take care" in this example). Haschel's system also chants the trope *munach* as *legarmeh* more often than other systems do.

      I don't write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the leyner can choose to pronounce it as "*God*" or "*Adonai*".

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, 'The Living Torah' (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, 'The Bible With Sources Revealed' (2003)
Everett Fox, 'The Five Books of Moses' (1997)
The Stone Edition 'Tanach' (1996)
JPS 'Hebrew-English Tanach', (2nd Ed. 2000), *along with* Orlinsky, 'Notes on the New Translation of the Torah' (1969)
Robert Alter, 'The Five Books of Moses' (2004)
Commentaries in the 'Anchor Bible' series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)